

INDIAN RECORD

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Laing Preserves Reserves

Ancient Treaties Secure

The shape and context of Canada's government was hardly recognizable after the shaking-up the prime minister gave it in December.

In Mr. Pearson's reconstruction, 13 different portfolios were substantially affected, either through the introduction of new ministers or reorganization of elements within those departments.

Of particular interest to Indians is the fact that department of Citizenship and Immigration and the department of Northern Affairs and National Resources are no more. In their wake comes a new portfolio for Indians and Eskimos, called Indian Affairs and Northern Affairs. Minister of the new department is Honourable Arthur Laing, giving him the additional title of Superintendent General of Indian Affairs.

Addressing the National Indian Advisory Board in Ottawa, January 10, Mr. Laing said: "I shall not expect you to always agree with our proposals. You would disappoint me if you did, because I am entitled to expect that you have more knowledge of your people than I. Let me simply say this—I pledge you my integrity in all our dealings—I am far too old now to grow a forked tongue. What I give I shall expect in return."

Mr. Laing observed that there is today among Canadians a greater conscience than ever before of re-

sponsibility to indigenous people. Money by itself was no solution, he said, but assured the board that the Canadian people are prepared to accept just treatment of Indians as its most sacred trust.

The Federal Government is aware of its constitutional responsibilities, Mr. Laing said, and has no thought of either avoiding them or of delegating them.

"Many of your people are concerned," he said, "that there are afoot efforts to abrogate the ancient commitments and treaties or at least erode their consequences without any consultation whatsoever. Nothing could be further from the truth. For many of your people who feel insecure in the refined trappings of modern technology, these are their pillars and their anchors. The reservation is still the fortress for many."

Mr. Laing went on to say that contrary to some newspaper stories, the Federal Government has not the slightest intention of cancelling the reserve system. What the government does propose to do, however, is to discuss with Indians whether the old commitments are best serving the Indian people at this time.

In a final appeal for the co-operation of the National Indian Advisory Board, and in tribute to the people whose affairs have been entrusted to him, Mr. Laing concluded:



Mr. Laing

"My first task as Minister is to raise the stature and morale of my employees who are your servants. Your task is to raise the spirit of your people, preserve and revive their culture, and reconstruct that fine pride of race and self direction that has made such a contribution to what we all enjoy in Canada. No race of people more than the Indian, out of experience of tribal government, integrity in dealings, and the retention of an association and appreciation of nature, deserves more to hold its head high."

For more on the Federal Government position and Ontario's new deal, see Page 5.

Manitoba to Improve

Services

Support programs for Indians and Metis that should be given the "highest priority" are those that will enable them "to move into 20th century Canadian life if this is their desire."

On the other hand, lowest priority should be given to the matter of transferring the issuing of public assistance to people living on reservations.

These statements were made last month in Ottawa by Manitoba welfare minister Hon. John B. Carroll concerning federal proposals that the provinces should enter into agreements to provide welfare services to Indians on reserves — at the

request and with the approval of Indian bands.

Mr. Carroll made these points:

- Manitoba, with federal co-operation, was developing — and will continue to develop — a system of improved services to people of Indian ancestry.

- Manitoba agrees that provincial welfare services should be provided Indians on reserves only at the request and with the approval of the bands.

- However, the transferring of welfare responsibility from one authority to another was of low priority, in comparison with the need for services to develop the

potential of people of Indian ancestry.

Said Mr. Carroll: "There is need not only to improve local opportunities for people living in under-developed areas and to help them improve their capacities... but there is tremendous need for vocational counselling, training, guidance and placement service to assist those wishing to leave under-developed areas."

He said workshops, friendship centres, housing, mobility and relocation allowances, social orientation courses and special adult education measures were types of services which should have the highest priority.

INDIAN RECORD

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Missionary Bishop

By Kay Cronin

It takes a prince of a priest to fill the demanding role of a missionary bishop — and never more so than in the northern vicariates of Canada, for these are the toughest, bleakest missionary territories of all.

Just such a priest is Father James P. Mulvihill, O.M.I., recently appointed Vicar Apostolic of Whitehorse.

Father Mulvihill brings a wealth of practical experience and many rare personal attributes to his new assignment as missionary bishop in the Yukon Territory.

Since June, 1960, he has been Executive Secretary of the Oblate Fathers' Indian and Eskimo Welfare Commission in Ottawa. In this capacity he has travelled far and wide throughout all the northern vicariates and has acted as spokesman on Indian matters for the Catholic bishops of Canada in their associations with government and civic officials in the nation's capital.

Father Mulvihill was assigned to this key position following 20 years practical experience in Indian missionary work and Indian mission work and Indian Education in British Columbia. And before that, for two years following his ordination in 1936, he was on the faculty of St. Patrick's College in Ottawa.

Generally considered a national authority on Indian affairs, Father Mulvihill is author of the booklet "The Dilemma for Our Indian People." This booklet, which is a compilation of a series of articles written for **Oblate News**, has become a recognized blueprint guide for anyone working among the Indian people of Canada.

In addition to this wealth of experience, Father Mulvihill has a friendly, outgoing personality which is almost a "must" for any bishop in this post-Council era. Whether hob-nobbing with the elite in the nation's capital, or sitting around a kitchen table with Indian friends on some isolated reserve, he is equally at ease and warmly approachable.

Another key quality which Father Mulvihill possesses is his absolutely classic sense of humor. And perhaps it is this, above all else, which will stand him in best stead as he assumes responsibility for the ecclesiastical jurisdiction over the quarter-million square miles of northern wilderness that is the Vicariate of Whitehorse.

One thing, however, is certain — that the naming of Father James P. Mulvihill, O.M.I., as the new Vicar Apostolic of Whitehorse will bring back to the West a prince of a priest whose heart has never really left it.

(BC Catholic)

"Chief" Role In Ball Game

By REV. LEON LEVASSEUR
(RC Parish, Thompson, Man.)

Some 21 years ago, during my first teaching experience in a seasonal school for Indian children, I came across the following type of ball game. The ball ground was a haphazard field with stumps and stones, some of which would require very little effort to remove.

The ball diamond was divided with sticks placed vertically in a more or less straight line, at a more or less equal distance, both number and distance being somewhat related to the number of players and their ability to run.

In the field, there were really only two people working, the catcher and the pitcher, who could put a batter out, either by catching the hit ball after the first bounce, or by throwing the ball at the running batter, and hit him before he had a chance to get either to base, or to complete the straight-line circuit.

It was not the number of "outs" that made the two groups exchange bats and field, but whether or not all the batters had been "killed."

The last of the batters could be up indefinitely if he had any batting and running capacity. A poor batter or runner would get to bat only once, then sit down to enjoy the game along with the rest of the audience. And so, the group at bat would gradually slide down from 10 or less players to only one batter.

This sole remaining batter could then save the whole group, giving each of them another chance at bat, if he could, after hitting the ball in any direction, and avoid being hit by the retrieved ball fired at him, complete the circuit of the sticks placed vertically on the more or less straight line.

—Continued on Page 3

Manitoba Holds I-M Conference

The 12th Annual Indian-Metis Conference of Manitoba will be held February 11 to 14 at the Royal Alexandra Hotel in Winnipeg.

Co-Chairman for this year's conference will be Rev. Adam Cuthand and Mr. Einar Arnason. Other members of the executive include: Secretary—Mr. Lloyd Lenthon; Finance Co-Chairmen—Mrs. G. L. Russell and Mrs. T. J. Cooke; Publicity Chairman—Mr. Allen Shaver; En-

tertainment Co-Chairmen—Mr. Graham Everett and Miss Ann Bear; Handicraft Conveners—Mrs. Harold Robson and Mrs. E. A. Guilbault; Physical Arrangements—Dr. Harriet Lederman and Mrs. Tony Meyer.

Theme of the conference will be "Pride in our Past and Hope for the Future."

Delegates invited to attend the conference will be encouraged to

know of the progress made in the economic field since the last conference, including the creation of some new Indian and Metis co-operatives and the successful expansion of many others. The total amount of goods and services handled during the past fiscal year amounts to approximately \$1 million. Total membership of the co-ops is 500, serving the needs of some 2,000 people.

Strange But True



"Chief" Role In Game

—Continued from Page 2

If the running batter, after reaching the last stick, could touch with his bat only the first three sticks on the return run to home plate, only three players of his group would get another chance at bat.

If he could touch them all with the tip of his bat, the total number of original players would all get another chance at bat, including himself. And so on, indefinitely, as long as one batter could save at least a few men, or the whole team.

I sincerely believe the whole Indian way of life, at least of those I have come into contact with, has been very well illustrated by this type of ball game. It exemplifies lack of precise measurement, discipline, and well co-ordinated team work.

But above all, it demonstrates the deep attitude of "Sharing," which to me is the basic concept of the philosophy of life of the Indian I have known. Do we not see in the very pattern of this game, the less able enjoy letting the more able leader play the role of a father, or chief who protects, shields, and

saves, not his teammates, but the other players of the same group or category?

Until now, I have been unable to trace the exact origin of this ball game. I do get the impression, though, that it is merely the transposition of our own softball game into the Indian Way of life. So much so, that in the past 20 years, I have been able to detect with a certain degree of accuracy, the amount of acculturation of the Indian children in school, with their spontaneous attitude to play ball the way white people do, or the way I have just mentioned.

Of course, with the "feel" of feet and inches, square angles and straight lines, co-ordinated team work instead of group action, where one would excel, I did notice, too, that the less fortunate would not even get one chance at bat. In a Sharing context, it had been possible for him still to remain an active member of the group; with the acculturation process taking place, his membership card was gradually being withdrawn to be replaced by one of an Associate member, a possible welfare recipient.

Letter to the Editor

On Monuments

Dear Sir:

It has come to my attention that the Saskatchewan Provincial Government is contemplating the removal of a Plains Cree shrine which is about to be flooded by the South Saskatchewan Reservoir. I wish to commend this important project and to indicate the regard of some of your border neighbors for our Indian rock monuments.

At the same time I feel that Canada and the United States are a bit slow compared to Mexico and Egypt in the preservation of antiquities.

... However, on the grounds of the Plains Indian Museum at Browning, Montana, in Blackfeet territory, there is a relic of the past which resembles more the rock of the Plains Cree. It was moved sixty miles from the Narrow Roots Trail which led to Fort Whoop-up in Alberta. The Trail crosses the Connolly ranch, and the descendants of pioneer Mike Connolly, who came west in 1888, paid the expenses of the removal of the rock to the Museum.

One of his daughters, Mary Connally Sullivan, told me, "It will be too bad if the Canadians allow monuments of the past to be obliterated forever."

She said in regard to the medicine rock at Browning, "I can remember when I was a little girl on the ranch that the Blackfeet stopped by the trail to leave berries and beads and blankets at the sacred rock. Even now, in its new place, it is visited by the Indians."

"I don't think," she said, "that the young people know the story. It seems that very long ago, the Blackfeet were setting out to raid the Crows. The young warriors saw the great rock on the top of a hill. Just to show their prowess, they rolled it down to the trail. Later, only two of the Blackfeet returned from the war party of eighteen or twenty, so the tribe attributed the disaster to the frivolous action with the medicine rock. Consequently, they came with gifts to appease the spirits and to pray for the dead. Every year they came to paint it a pink color."

There are other monuments of the Plains tribes under consideration by our Montana officials for preservation and memorials. I trust that there will be many exchanges of visitors from our two countries to the monuments of the ancient people who travelled back and forth through our open prairies, and I hope that the rock of the Plains Cree will be among the memorials to be visited.

Sister Providencia, F.C.S.P.,
Department of Sociology,
College of Great Falls,
Montana, USA

The Real Case In Ontario

From an Editorial by
Maurice Western
in The Winnipeg Free Press

OTTAWA — Mr. Arthur Laing, in a meeting with the national Indian advisory board, has done his best to dispel widespread concern about the agreements between the governments of Canada and Ontario on the subject of welfare services.

The concern is traceable to highly misleading news reports originating in Toronto, where some details of the agreement were prematurely disclosed. According to one despatch, "Responsibility for the welfare of Indians in the province (has) shifted dramatically . . . to the province from the federal government." It is further stated that: "Ontario set out more than a year ago to assume greater jurisdiction over its Indian citizens" and that this goal has now been realized.

Nothing of the kind has happened. There is not and could not be any transfer of jurisdiction. As Mr. Laing told the Indian advisory board: "We are aware as a federal government of our constitutional responsibilities and there is no thought of either avoiding them or of delegating them."

It has never been any secret, however, that the federal government wishes to make available to Indians, if they desire them, provincial services from which they are now excluded. There has now been worked out with Ontario what might be described as a permissive, umbrella agreement in the form of two accords, one covering welfare services, the second community development. It is the sort of agreement which was not acceptable to Quebec, in the case of the Ungava Eskimos, because it is based on the principles of gradualism and consent.

This does not mean that it is now open to Ontario to legislate in respect to Indians or to set up a special administration for Indians (which is what would be involved in any transfer of jurisdiction). It does mean that Indians, by arrangement, may avail themselves, for example, of provincial job placement or educational services. The lion's share of the cost (between 70 and 80 per cent) will be borne by Ottawa and Mr. Laing recognizes no dilution of his responsibilities as the federal minister answerable to Parliament.

At the time of the Great Whale River Agreement (July 1965), by which Quebec extended to residents of that community — Indians, Eskimos and whites alike — municipal-type services, such as power, water and sewage collection, Mr. Laing issued a long statement on federal policy toward Eskimos, who in law

are Indians although not included in the Indian Act. One of the most important assurances in that statement, which stands unamended, is that the gradual extension of provincial services must be "subject always to full consultation and in accordance with the wishes of the Eskimos concerned."

This principle is spelled out in detail in the agreement with Ontario. It is wholly erroneous to suppose that the accord will become generally applicable as soon as it is effective. By its terms no service shall be extended to any Indian band "unless that band has been consulted by Canada or jointly by Canada and Ontario and has signified its concurrence." Application is, therefore, on a band by band basis. The Six Nations, for example, cannot be bound by the agreement on the union of Ontario Indians. It will be open to the Ojibways of Owen Sound to reject arrangements which may have appeal for Algonquins of the Ottawa valley.

A band must signify concurrence. In other words, consultation is not enough; there must be consent. Mr. Laing specifically rejects the theory that white men know best what is good for Indians.

It is evident from many Indian expressions of concern that "integration" is taken to mean loss of the reserves. On this subject there are, of course, many differences of views among the Indians themselves. In any case the agreement contemplates no abrogation or erosion of treaty rights.

As Mr. Laing told the advisory board: "Nothing could be further from the truth. For many of your people, who feel insecure in the re-

fined trappings of modern technology, these are their pillars and their anchors. The reservation is still the fortress for many. Contrary to stories . . . we have not the slightest intention of cancelling the reserve system. We do propose to discuss with you whether the old commitments are best serving the Indian people at this time and how the enormous treasure guaranteed to you by the separate lands may best be developed exclusively for the use of your people."

"Old Friends" Unite — Coté

The Indian Affairs Branch and Northern Affairs are not joining together as strangers but as old friends who have worked together in the past, says Mr. E. A. Cote, Deputy to the new Superintendent General of Indian Affairs, Mr. Laing.

In an address to the National Indian Advisory Board, Mr. Cote assured that body that programs planned by the old Indian Affairs Branch will continue under the new Department "as vigorously as the Indians and Northern people want them and without interruption or delays."

The aims and objectives of the Indian Affairs Branch are virtually the same as those which Mr. Laing's Department have held in the administration of Eskimos, Mr. Cote said.

"I believe that these objectives can be reached more easily by joining our forces and knowledge and experience of the many able administrators in the Indian Affairs Branch and the Department of Northern Affairs and National Resources," he said.

STATISTICS

"In comparison with the white population, northern Indians and Eskimos are still very underprivileged."

HONOURABLE ARTHUR LAING

Average per capita income (1963)

Canada as a whole	\$1,734
Northwest Territories—White	2,922
Northwest Territories—Indians	510
Northwest Territories—Eskimos	426

Wage Employment (1961) of Potential Labour Force in Northwest Territories

Indian-Eskimo 16%

Cash Income (1965) of 2,100 Eskimo families in Eastern Arctic

1,000 families—less than \$1,000 per year
635 families—between \$1,000 and \$2,000 per year
488 families—more than \$2,000 per year

—IEA BULLETIN

Ontario's New Deal . . .

Indians To Get Provincial Benefits

Ontario, last month, drew up an agreement with the federal government by which Indians of that province can make use of the facilities formerly restricted to non-Indians.

Provincial Welfare Minister Louis Cecile said: "The way now is open to the province for all-out action to eliminate conditions of poverty, squalor and deprivation which exist with many Indian citizens."

Press Release Criticized . . .

Ontario Statement Misleading — Laing

Northern Affairs Minister Laing criticized the Ontario government January 18, for causing unrest among Indians by saying it was taking over major responsibility for Indian affairs.

Mr. Laing, now responsible for Indian affairs, said Welfare Minister Louis Cecile issued a Jan. 6 press release which misstates the facts.

Mr. Laing said extension of provincial services to Indians is nothing new and had nothing to do with ancient treaty guarantees to Indians.

Two draft agreements — one on extension of a broad range of provincial welfare services, the other on provision of community development programs — were discussed with the Ontario Indian Advisory Council elected by bands across the province, Mr. Laing said.

The council already agreed with

The major responsibility for tackling Indian problems will be vested in a federal-provincial committee of senior civil servants.

The committee will hire Indian development officers and devise programs to aid Indians in their own locales or to relocate them, if necessary, for employment or job retraining.

The approved programs, which

will form part of the overall agreement, could take these forms:

1. Establishment of nursery schools — one problem with Cree or Ojibway-speaking children is that it takes them two or three years to learn English after beginning their education.

2. Retraining of adults to handle specific jobs, whether as garage mechanics, sawmill workers or retail salesmen.

3. Homemakers' services for Indian wives to assist them with shopping, upkeep of their houses, child care, etc.

4. Location of permanent or temporary homes for Indians near sources of employment in the north, such as mines or mills.

5. Relocation of Indians to areas of employment opportunity.

6. Establishment of small homes for elderly Indians, maintained by trained Indian couples.

7. Establishment of alcoholism treatment centres where drunks would be sent instead of jails.

The committee has four members from each government. On the federal side, three members are from the Indian affairs branch and one is from the department of health and welfare.

To Northern Affairs

Stanley Haidasz has been named Secretary to the Minister of Northern Affairs and National Resources, Mr. Laing, later to become Minister of Indian Affairs and Northern Affairs. Mr. Haidasz is Member of Parliament for Parkdale, Ont.

Sauteux Stationed In France

LAC Bannab was born in Rosburn, Man., and attended the Indian Residential School at Birtle, Man., as a member of the Sauteux tribe. He joined the RCAF at Winnipeg in 1956 and has served since at Clinton, Camp Borden and Trenton, Ont., and Grostenquin and Marville, France. In his spare time he coaches bantam league hockey teams and exploits his interest in photography. He resides at Ethe, Belgium, with his wife Elizabeth and two sons, Paul and Robert.

His mother, Mrs. A. LaRose, resides at 422 Dufferin Avenue, Winnipeg 4.



LAC (King) Bannab is a skilled photo technician, stationed at 1 Wing RCAF, Marville, France. Here he removes a film magazine from the camera pod of one of the CF104 reconnaissance aircraft based at 1 Wing.

HOW

There have been men who said that we could get on without government. But that is really not possible because then everybody would do what they liked, and unfortunately there are always some people who are selfish or cruel. They would steal and commit other crimes. Also think of all the things that have to be done in an orderly fashion, like cleaning the streets of a town, putting out fires, providing schools and so on.

So you can't really get on without

all the citizens and they decided all the important things. But you can imagine how impossible it would be to do that nowadays. Not only are there too many people, but also the government has far more to do than used to be the case. So you have another kind of democracy, **representative** government. The best way of working this is by electing men and women who spend part or all their time endeavouring to secure the things that are needed if you are going to have order and progress. When these people are being elected there is discussion of what they would do. Some of the citizens think that one course of action would be the best and some think another. But the election is by majority, so that the people who are elected represent what most of the citizens want and they know what is expected of them.

The system of representative government that we have in Canada, and which is used in several countries, was worked out in England over a period of several hundred years. The English have always

3. Parliament (from the French "parler" to speak) is the final authority, and that is because it consists of the elected representatives of the citizens. It is made up of political parties. It makes the important decisions and, if necessary, can remove the elected ministers who form the executive.

4. **But** it is final only within the structure of government. The members are elected for a limited period, and because most of them hope for re-election they have to keep in close touch with popular opinion. The final authority is the citizens who elect the members of parliament.

5. The election must be free in two senses: there must be **freedom of speech** so that different opinions can be voiced; and there must be freedom in choosing the people to be elected, so that they are not forced on the electors by the government or by any one party. Election means choice. You are not exercising the right of choice by voting on a slate drawn up for you.

The essence of democracy is that there must be a regular way (a constitutional way) for the people to change the government if they don't like it. Without that you do not have democracy.

In Canada there are three forms of Government to which the officials are elected:

1. **Local Government**, which includes the governments of cities, towns, townships, countries, rural municipalities, etc. These deal with local things like local roads, local police, fire departments, public parks, the water supply, the collection and disposal of garbage and such matters.

2. **Provincial Government**, which is carried out by a legislature or a parliament in each province. The provincial governments have many important things to do. They look after education in schools and universities, provincial roads, provincial police, health, some parts of the law — in fact all provincial matters.

3. **Federal Government**, which deals with things that concern the whole country, both within itself and in its relations with other countries. In Canada the "head of state" is the Queen, or in her absence, the Governor-General. The advantage of having a monarchy such as ours, which is known as a "constitutional monarchy," is that the head of state is not a member of any political party, but is neutral in that respect. When you hear people speak of "the Crown" they mean king or queen, or the governor-general who represents the Crown when the king or queen cannot be present in person. They are referred to as "the Crown" when carrying on constitutional duties — that is duties under the constitution, which is the set of general rules by which the country is governed. In our country "the Crown" is not like some kings of many years ago. It

WE GOVERN

some orderly way of running all the things that everybody needs. That is what government is for.

Over the centuries there have been two kinds of government. One is by a few individuals who do whatever they want; sometimes they do it well and it helps everyone, but you can't be sure of this, and if they govern for their own benefit, or if they are unfair, or do things badly, the people have no way of getting rid of them unless it is by a revolu-

wanted to have as much personal freedom as possible, but you can't let everybody do just what they like — this would result in confusion. You get around this difficulty by having the **majority** make the decisions.

Certain main principles were adopted:

1. One part of the government — the judiciary — is independent. The judges must be able to make their decisions according to the law and

OURSELVES

tion. And that is a terribly clumsy and dangerous way. There have always been governments of this kind, and there still are; more than half of the people of the world have hardly any say in their own affairs.

The other kind of government is called democracy, from two Greek words meaning people and rule: that means that the people govern themselves. Now there are two kinds of democracy (self-rule) that have been tried. The Greeks used **direct** government, that is they gathered together

not be influenced from outside the courts.

2. The second part of government — the administration or executive — is made up of people who devote their full time to carrying out what is decided by parliament. Of course not every little thing they do is decided beforehand by parliament (there wouldn't be time for that), but they are **responsible** to parliament. They can be checked or corrected by parliament as well as guided.

How We Govern Ourselves

—Continued from Page 6

cannot dictate to the parliament or the people, but must act only on the advice of elected ministers.

These ministers are members of the House of Commons or the Senate. Together they form the ministry or cabinet. They are the **executive government**; that is they "execute" or carry out the actual governing of the country. Most of them are heads of government departments such as Finance, Defence, Health and Welfare, Citizenship and Immigration, and so on. They have a good deal of authority, but they are "responsible." That means that they must have the continued support and confidence of the parliament. If the other members lose confidence in the cabinet they may show it by a vote of "**non-confidence**." If such a vote is passed by a majority there is a change of government or a general election so that all the people may decide whether or not the government should be returned to office or another party be chosen to form a government.

Because the administrative part of the government is so big there have to be a lot of workers. These are the **civil servants** — so called because they are not "**military servants**" like soldiers and sailors. There are a great many of them. Think of how many people in the whole of Canada it takes to look after the income tax, the customs, immigration, fisheries, forestry, and all the other things needing to be done in this country. In earlier days they used to be appointed by patronage. A minister might reward somebody who had helped him during election time by giving him a civil service job and then, when the government changed, another minister might fire him and give his job to one of his own supporters. This is called patronage. Nowadays this is impossible because the Civil Service Commission chooses people for their jobs because of their special abilities, usually by an **examination**.

Though government is a very complicated process, it still can be government by the people **just as much as they want it to be**. There are many ways of taking part in government; such as going to political meetings; voting in elections in local, provincial and federal governments; keeping in touch with their



The Beauval Indian Boys Choir, a well-known group in Northern Saskatchewan, are seen here presenting their long play recording to their excellencies Mgr. Sergio Pignedoli, Apostolic Delegate to Canada, and Bishop Paul Dumouchel, OMI, of Keewatin. Looking on are Rev. Father N. Dufault, OMI, former principal and choir director Paul Leroux. The scene took place during the visit of the Apostolic Delegate at Beauval Indian Residential School, last summer.

provincial or federal member of parliament; reading about what goes on; writing to their federal or provincial member if they have suggestions or complaints.

Today the word "democracy" is often misused. Even in democracies you can have different systems of government, but there are some tests of a true democracy no matter what the system.

1. **The rule of law.** Every citizen has equal rights before the law. The courts are free from all pressure and administer the law as it has been laid down.

2. **Freedom of speech** (which includes a free press) and public meeting. Of course this has to be freedom within the law. You cannot, for instance, stir up people to violent revolution or falsely accuse other people of things they did not do. Apart from this you may say or write what you please about the government in power and, in these ways, try to influence others to vote as you want them to.

3. **Free elections**, including the right of people to vote secretly without anyone forcing them to vote for a particular person or party, and without anyone else being able to know for whom they vote. In this way they can choose the people they think will be best for the country without being afraid of being punished if the people they vote against come to power.

4. **Means by which the government can be removed** if, in the opinion of the citizens, they are not doing a good job. As someone has said, "Democracy includes the right to hire and fire our rulers."

In a democracy like ours in Canada, the government is OUR government, the laws are OUR laws, the fire department is OUR fire department, the police force is OUR police force.

We know the laws are there for the protection of ALL the people and the policemen are paid from the people's taxes to see that nobody breaks the law. Impartial judges are appointed to give people accused of breaking the law a fair trial, and nobody can be held in jail without an opportunity to have his case heard.

If many people think that a law is unjust or wrong they may work to have it changed and vote for candidates who think as they do and also want it changed, but while it remains a law it is our duty to obey it. Think what problems would be caused if each person decided for himself which laws he would obey and which he would disregard.

Because we live in a democracy we have greater freedom than people who live under other forms of government. This brings with it great responsibilities. It is up to each one of us to understand how democracy works so that we can come to play our parts in it in a responsible manner.

—Courtesy of The Alert Service, Toronto, Ont.

U Of Alberta Language Course

The University of Alberta is offering a course this year in American Indian Linguistics. One of the features of the University's Summer School of Linguistics, July 4 to August 16, this course will be conducted by Morris Swadesh, Universidad Nacional Autonoma de Mexico.

A bulletin giving full details concerning the Summer School of Linguistics is available from the Registrar's Office of the University.



DON NEILSON

Saskatchewan's multi-ethnic white majority of nearly one million is waking up to yet another "bicultural fact": the fact that the province's Indian-Metis minority of 50,000 want a definite place in the prairie sun. Leaders of the native population now are demanding recognition of their human rights and equal opportunities in the white man's modern culture.

As of now, the vast majority of Saskatchewan's Indians and Metis are social outcasts — usually by necessity, sometimes by choice. No less a personage than Premier Ross

Thatcher has said that the white majority treat the native population "not much better than the people of Alabama treat their Negroes". In support of this criticism, Indian-Metis leaders and some white observers point to a long list of existing injustices:

Continued "segregation" of many treaty Indians on reserves; squalid conditions and malnutrition on reserves and in urban Indian "shack towns"; the despoiling of Indian women by some white men; "one law for whites and another for Indians" when it comes to prosecu-

This is the first of two articles in conversation between Don Neilson, part Indian and part white, a member of the Council of Prince Albert and grant holder of OUR FAMILY and lay director of the Indian Education Centre. This spring they discussed Saskatchewan's 50,000 citizens of Indian heritage, non-treaty Indians, and Metis. Don Neilson, 25, a young man of Indian heritage who teaches in Prince Albert, is one of the new leaders. In this conversation with Grant, he discusses his forceful, often controversial views on political and educational policies, especially those of the Church, and the Indian people's dignity and purpose in modern Canada.

THE HONORABLE DON NEILSON

tions and jailings; social discrimination in many forms; unequal education and employment opportunities.

In reply to these criticisms, officials of the federal Indian Affairs branch, education leaders, and other authorities point to recent improvements:

Improved living conditions and better employment opportunities on reserves, where many Indians wish to remain; a new emphasis on community development under local Indian leadership; greater efforts to have Indians of ability enter the professions; and new programs to upgrade Indians for better employment.

What do people of Indian blood themselves think? Their thoughts and hopes are not necessarily those of the white man, no matter how sympathetic and understanding.

Don Neilson, 25, part Indian and proud of his heritage, knows the Indian culture intimately. At the same time he lives and works in the white man's society. He is well placed to appraise the situation, and he speaks as a recognized leader.

two articles based on a tape-recorded interview with Neilson, president of the Indian-Metis and Grant Maxwell, an associate editor and director of the Saskatoon Catholic Herald, discussed the problems and hopes of citizens of Indian ancestry — treaty Indians, and Metis. Don Neilson, a young man who teaches at a Catholic separate school of the new generation of young native Canadians, and Grant Maxwell, Don outlines his controversial views on white "paternalism", policies, employment problems, the role of Indian people's aspirations for a life of modern Canada.

vances of the white society. The lower income white people themselves find it harder to keep up.

MAXWELL—That's right.

NEILSON—The Indian is being left farther behind, not only because of technological advances, but also because he is an Indian, or of Indian ancestry. He has two great gaps . . . to bridge.

People term this the Indian problem. I take the view that it is only partly an Indian problem. It is more the dominant society's problem because they forced this upon the Indian people . . .

MAXWELL—What do the Indian people themselves want? I understand some want to stay in a segregated reserve set-up and some don't. NEILSON—I think many of them want to stay and many of them don't. Those who do want to stay are mainly there for protection. They know they are not equipped to adapt themselves, whereas those who see there is a chance want to go out. But they know they need an education . . .

MAXWELL—And a fair opportunity when they come into white society. Also, I understand there is no real livelihood for many on the reserves. NEILSON—There is so much social welfare on the reserves and the Indian people are still not being educated even after ninety years . . .

Whole Land and Resources?

Another thing. The Indian people have lived in the north since before

agencies have always treated the Indian in a very paternalistic manner. MAXWELL—You mean this is good for you so we are going to do this for you?

NEILSON—Yes, this is it. It's always been that way . . .

MAXWELL—Let's take your case. You work in a white society, teaching in a school I presume is nearly all white. With a different cultural background and working in this culture, how would you describe your aspirations for your people? What do you want to see happen? So far as you are able, what do you want to initiate?

NEILSON—In my eyes I see the people of Indian ancestry—as individuals, as a minority group—almost totally under guardianship of either one of the two governments, federal and provincial.

MAXWELL—Like wards of these governments?

NEILSON—As wards. I was a social welfare ward myself.

MAXWELL—I remember you saying you were in a dozen foster homes—

NEILSON—I was in a few more than that over the years.

A Commission Study

But if I had my way I would have a royal commission study this question in the different local areas on a provincial scale so as to document the situation.

MAXWELL—You mean you would have a commission appraise what

HOPES OF A NEW GENERATION

among the new generation of Indian peoples. Here's part of his appraisal:

Widening Gap

GRANT MAXWELL—Don, let me start by asking you to give a general description of the Indian-Metis picture in Saskatchewan as it looks to you right now.

DON NEILSON—Well, there are varied opinions as to the Indian situation. I term it the Indian situation for all people of Indian ancestry, whether they be Indians or non-treaty or Metis . . . The situation in which this minority find themselves today is partly due, I suppose, to their own heritage and even more, I feel, because they have been pushed into it by the dominant white society. The Indian people are in a period of great transition and the situation is very confused?

MAXWELL—Do you think the pressures on them are greater today?

NEILSON—I think because of the great developments in the white society, the Indian people are finding it harder to make a transition. The gap is widening instead of narrowing because of the technological ad-

the treaties but the natural resources are no longer theirs. They belong to the big industries. Who has the right to take away these resources and land? It's done through politics . . .

Now one million acres of crown lands in Saskatchewan are to be sold to the general public . . . Why not give these lands to the Indians when it is rightfully theirs in the first place? My gosh, is the government going to make a fast buck now and forget the people? These million acres all over Saskatchewan could mean a lot to Indians. They could relocate themselves and be farmers, if they were helped.

MAXWELL—Well, what can be done about all this?

Paternalism?

NEILSON—Well, if the people of Indian ancestry were given more control over their own lives and their own affairs, their own destiny and their own aspirations—as they see them, and as they want them to be, I think they would arrive at sounder answers far faster than the white agencies will. Since the time of the treaties the different government

the situation is—what it is on the reserves; what it is for the Indian who comes to live in the white culture, in the city; what economic and educational difficulties he encounters; what kinds of social ostracism. The whole picture. I gather it is a very varied picture.

NEILSON—Even in Saskatchewan it varies from reserve to reserve and from the south to the northern communities.

Indian Leadership

And if I had my way, if I had the power and authority, I would also replace many of the officials now operating . . . They are handling the Indian people like children — from the most insignificant issues to the major issues. It's always the government officials' ideas which are the policies—all the time, all the time. MAXWELL—This will change only when the leadership is forthcoming from the Indians themselves. They'll have to say this has got to stop, that they don't want others thinking for

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The Hopes Of A New Generation

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them. At least treat us as equals; let us put our ideas on the table too. NEILSON—This is it. But I've talked to quite a few chiefs who have tried to voice their opinions. Because of the situations they find themselves in, it's almost hopeless because of the pressures that can be brought to bear on them.

MAXWELL—Were the Indians consulted on the idea of setting up the new Indian-Metis branch in the provincial government?

NEILSON—I can remember in 1963 . . . I wrote to Premier Lloyd about this very question of the province taking over from federal Indian Affairs. He replied that the Indians would be consulted so this gave me the idea that it wasn't coming from the Indians. It was the officials' idea again.

MAXWELL—So now you have a provincial branch to deal with and still a federal branch.

NEILSON—Yes. My idea is this: If the federal Indian Affairs branch could be transferred to the provinces, it could be a good thing, if in so doing they got rid of a lot of their administrators and put in knowledgeable Indian people and give them the authority and responsibilities.

MAXWELL—But then you'd have to do this in every province.

NEILSON—I think this would come. There would have to be a definite liaison between the provinces . . . If the central control from Ottawa was given to the provinces and local communities, I think it would be beneficial. All the many programs could go ahead faster and solutions could be found more quickly if the Indian people were more involved in their own affairs.

Indian MLA's?

MAXWELL—Another way to reach a policy-making position is through the Legislature. What are the prospects or possibilities of people of Indian ancestry getting elected to our Legislature?

NEILSON—In the past there have been two or so . . . What part did they play?

MAXWELL—It's going to depend on the man, isn't it? If he is a strong, forceful, articulate man, if he has the ability, if the Premier is a man without prejudice, such a man would be in cabinet and could be in charge of Indian programs.

NEILSON—But we know politicians have strange ways of doing things.

Yet I think there is a time coming in Saskatchewan when the Indian people are going to be heard loud and clear—not because the majority of the people want this, but because the politicians will have to let them be heard. The Indian people are situ-

ated in certain geographical regions of Saskatchewan. They are going to affect several provincial seats . . .

Education Scene

MAXWELL—Besides whatever political action you might take, there is also education. Even more so in today's technological society, education is the key to advancement, to influence, to full human development. You have got to have it. Are we adapting our educational system to recognize the background and cultural needs of the Indian people?

NEILSON—It's only been in the last couple of years that something has been done in this regard. We see a special appendix in the new Division 1 book for social studies. It is a beginning.

MAXWELL—You mean this is for Indian children? Why shouldn't all children take this as part of the history of Saskatchewan.

NEILSON—This is exactly it. The social study course which is supposedly adapted for students of Indian ancestry could be and should be used not only in Indian schools but also in non-Indian schools and communities.

MAXWELL—All the more so since a lot of Indian children now are going to integrated schools. Something like half of them in Saskatchewan, I believe.

Cultural Shock

NEILSON—Let's go a little further to the students in high school now and the students who have dropped out. I think there must be a definite program to re-educate the students who have dropped out. There shouldn't be any such excuse as not enough room or not enough money.

I see many Indian students in the high school courses and the upgrading courses now. They come into a much different culture than they are used to. Just the other day a grade 12 boy quit school near the end of the term because there was no guidance adapted to his special needs as an Indian . . .

MAXWELL—You mean these students find themselves in a kind of cultural no-man's land, partly in one culture and partly out of the other?

NEILSON—Yes, and many of the upgrading instructors think they know it all but they don't. Again they work in a paternalistic manner . . . They think some of the Indian students don't want this upgrading and tell them they had better go. Actually, they want this upgrading so bad inside, but they're confused and frustrated and consequently some give up . . .

Because they've failed once and don't want to fail again, some of them try extremely hard and they find it extremely difficult and confusing.

They've talked to me and they've told me: 'I just can't stand it any more—this whole thing of living in a society not our own'. They know they can't really communicate with other people. Even in the classroom they say some teachers treat them like kids. But they try to stick it out because they know if they can continue they may just be able to become part of the dominant society and benefit . . .

Higher Education

MAXWELL—Suppose they make it, what then?

NEILSON—Many of the Indian students who are coming out of high school are streamed into the courses that cost less money — vocational schools and business colleges. But many have the ability and the marks to go on to university. I think there are less than 60 Indians from reserves in university all across Canada, and on the University of Saskatchewan campus this year I think there were only four.

MAXWELL—I heard an official of the Indian Affairs department say the truth is that they are very anxious to have Indians go on to university.

NEILSON—Very anxious? I was just speaking to a chief yesterday about his niece. The Indian Affairs department said it would pay her way to business college. This was several years ago. She wanted to be a registered nurse and she is a registered nurse today, but she had to do it on her own. Yet under the treaties education was promised to the people—whether it cost \$2,000 or \$12,000.

Next Month:
Towards Equal Partnership.

Toys Criticized

Rev. Adam Cuthand, director of the Indian and Metis Work in the Diocese of Rupert's Land, said in Winnipeg that Indian toys sold in retail stores in Winnipeg are destroying any understanding between the Indians and the white people.

Mr. Cuthand described two of the toys he saw in the city stores. One was called Indian Joe and has an Indian in "exaggerated apparel" beating on a drum. The other is called Nutty Mad Indian and has an Indian beating a drum with his tongue sticking out. Both are wind-up toys.

These toys are getting into the hands of children and having a bad effect, said Mr. Cuthand. They should be taken off the market.

At Fort McMurray

Day Of Prejudice Past

There was a time before the oil boom hit the northern Alberta rail-head town of Fort McMurray when people blamed the Indians for any civic trouble that came along.

Those days of prejudice are all but gone. Today most people here realize that no race has a monopoly on trouble.

The major share of the credit for this awakening goes to the Indians themselves. Some of the credit goes to Terry Garvin, the community development officer there.

"My job is to help the Indians help themselves," Mr. Garvin says.

"I'm supposed to encourage the Indians to find ways of improving their education and their housing. I'm here to help them learn why it is better to stick with a job, perhaps spend their money in a different way and that sort of thing."

In July 1964, before the crewcut former RCMP officer launched his program, there were 60 court cases involving Indians in Fort McMurray. The Mounties were planning to bring in reinforcements.

In December 1964, the number of court cases involving Indians had declined to two and the RCMP did not need any extra men.

"I can never make decisions for them," Mr. Garvin explained. "The idea is for them to make the decisions. And the program isn't designed to make them live exactly like white men."

"The white man's way of life isn't all that damn good."

PATERNALISM OUT

The joint federal-provincial community development program is intended as a new approach to Indian problems. The approach tosses paternalism out of the window in favor of helping Indians and Metis—persons of mixed Indian and European blood—assume responsibility for their own futures.

One result of the program in Fort McMurray has been racial harmony, brought about partly by Indians earning the respect of others in the community and partly by Mr. Garvin's efforts to root out prejudice.

"I try to match every remark I hear about shiftless Indians by pointing out a couple of inept white



Terry Garvin in his truck.

men," he says. "It usually has an effect."

A key to the development program was to encourage formation of an Indian organization that would provide a united voice. The association is called the Nistawoyow Council—Nistawoyow is Cree for "Three Forks in a Valley"—because the Christina, Clearwater and Athabasca rivers join nearby.

The 125 Indian and Metis council members call themselves the "Bow-and-Arrow" council. They are led by Edmonton-born Henry White, a 59-year-old Second World War infantry veteran with six children.

Mr. White says the Indian's biggest problem is that he doesn't have enough confidence in himself, especially when he is talking to a white man. He is always afraid he is making the wrong move.

"The council leaders will ask for a meeting so I call one. Then Terry (Garvin) or I will ask what the meeting is for and nobody will answer. They'll all be afraid to speak."

Despite difficulties like this, Nistawoyow has set up a housing co-operative providing Indians with housing loans worth about \$13,000 each.

It has helped establish a handicrafts centre, athletic training programs for youths, a technical-voca-

tional school and employment counselling services.

Indians are being hired for construction jobs in town and about 90 now work at the Athabasca oil sands development 25 miles north. Mr. Garvin says employers are satisfied that Indians are steady workers and some employers prefer Indians.

Nistawoyow now is pressing for a public health nurse to help remedy what Mr. Garvin considers an "appalling lack of public health services" in Fort McMurray.

For his part Mr. White would like to see the government pay for a university education for about five or six Indian and Metis boys.

"They would act as leaders of their people and it would pay the government back," he says.

"We'll never get anywhere with the white man leading the Indian. It just doesn't work. We can't live like the white man."

Two years ago Indians made up the majority of the town's population of 1,200. Mostly Cree and Chippewyan, they worked traplines in the winter and some got jobs on the transportation services in the summer. Others lived on welfare.

Now with the town's population swollen to 2,200 because of the oil sands development, the Indians are slightly in the minority.

Joint Agreement in Saskatoon

The Saskatoon Separate School Board agreed in December to provide facilities up to 50 Indian students in the city next year, Superintendent D. J. Dibbski said.

Mr. Dibbski said the agreement will be carried out in co-operation with the Federal Indian Affairs Dept.

Saskatchewan Indians now may attend reservation schools, resident

schools off the reservation or joint-agreement schools similar to those Saskatoon plans to introduce.

The agreement would provide a federal government grant toward capital costs and a grant for students' tuition.

Mr. Dibbski said the agreement will provide better educational facilities than are available on reservations.

First of a two part report . . .

How healthy are Canada's Indians?

There are over two hundred thousand registered Canadian Indians in Canada today. It is unlikely there have ever been so many Indians living in the whole of Canada at any time before. Two hundred thousand may not seem to be a very large number, about enough to make one good sized town half the size of Ottawa; if they all lived together, but it is growing rapidly.

Canadian Indian mothers have more than twice as many babies as Canadian mothers in general. Indian have been growing in numbers over the past years at a rate of between 3 to 4% each year. Canadians as a whole are not increasing at anything like that rate. What is more, quite a surprising number of Indians are over a hundred years old, more men than women. Looked at this way Canadian Indians would seem to be both healthy and thriving.

Let us look at it another way though. If one thousand newly born Indian babies live just as long as Indians are living now and die in the same way at the same ages as Indians are dying, by the time the last one dies at well over one hundred years of age, between them those thousand babies will live over sixty thousand years.

If one thousand babies between them can live sixty thousand years, we say "the expectation of life at birth" is sixty years. This does not mean, of course, that every baby will live sixty years.

Out of the thousand born alive about seventy will not live one year, only a few months. Some will live to be ten years old, others twenty, thirty and so on and a few will live to be over a hundred years old but, when all the years all of them live are added together, it comes to over sixty thousand years and, if one thousand people live sixty thousand years, the "average life" of one of them is sixty years. This "average life" is what we call 'expectation of life at birth' and it is a very useful measure of the health of a group of people. Today the "expectation of life at birth" for a Canadian Indian is sixty years.

Sixty years is not a bad score. About twenty five or thirty years ago the "expectation of life at birth" in most countries, including U.S.A., was less. In some countries today it still is. But, in Canada today, the expectation of life at birth for the average Canadian baby is over seventy years. If the average Canadian baby can "expect" to live seventy years, why should the "expectation of life at birth" for the average Canadian Indian baby be ten years less?

It should be the same unless, and this is what we have to think about,

By **Dr. G. Graham-Cumming**
Department National
Health and Welfare

there is something in the way Indians live that causes more Indians to die at younger ages than the average Canadian way of life does. Looked at this way, the Indian way of life is not as healthy as the Canadian way. Indians are not as healthy as other Canadians. Why?

It was mentioned in the first paragraph that there are more Indian men over one hundred years of age than Indian women. It is unusual to find more very old men than old women. As a rule the ladies live longer than their menfolk. There are more Canadian old ladies than old men.

Why are Canadian Indians different? Is there something in the Indian way of life that is more harmful to women than to men? Let us look at this more closely.

Deaths of Indian Men and Indian Women

If the same number of men and women get the same illness it is generally found that more men will die of it than women. This may seem strange but it is true of animals and insects too. In all forms of life the male seems to die more readily than the female. The so-called "weaker" sex is really the stronger and healthier. This has been proved over and over again in endurance tests and other experiments.

If the same number of Indian men and women get the same trouble, to our surprise we find that almost as many women as men will die of it and sometimes even more. For example, in 1962, out of one hundred thousand Indian men, one hundred and thirty two died of pneumonia but, out of one hundred thousand Indian women, one hundred and forty one died. This is most unusual.

Even when fewer Indian women than men do die from any cause it is generally found that many more Indian women have died of it than amongst the same number of all Canadian women. For example again, in 1963, out of one hundred thousand Indian men, one hundred and eighty were killed in accidents and out of the same number of Indian women only one hundred and seventeen, quite a lot less women, you might think.

But, while those one hundred and eighty deaths of men showed that Indian men had been killed in accidents twice as often as all Canadian men, those one hundred and seventeen deaths of women showed that Indian women had been killed in accidents three times oftener than Canadian women as a whole. It

seems there must be something about the Indian way of life that makes it unusually dangerous to be an Indian woman.

Look at these figures. Indian men die of "common colds" four times as often as all Canadian men do but, before you begin to say, "that is terrible," Indian women die from "common colds" ten times oftener than all Canadian women. Indian men die from active tuberculosis of the lungs three times oftener than all Canadian men but Indian women five times oftener than all Canadian women. It even shows up in infancy. Indian baby boys die from acute infections six times as often as all Canadian little boys but Indian baby girls die from these infections seven times oftener than all little Canadian girls.

Accidents are things you would expect to happen to men oftener than to women and they do but, while Indian men get killed in motor car accidents only one and a half times as often as Canadian men as a whole, Indian women get killed in car wrecks more than two and a half times oftener than all the women in Canada do. And Indians do not have as many cars as some other people do.

Fires kill Indian men three times oftener than Canadian men in general but Indian women five times oftener than they kill Canadian women. Indian baby boys get scalded to death by upset pots six times more often than all the little boys in Canada but Indian baby girls are scalded to death thirteen times oftener than all the Canadian baby girls. Indian men get shot accidentally about three times as often as all Canadian men.

Indian women are accidentally shot to death twenty times oftener than all the women in Canada. Both Indian men and women get drowned between four and five times oftener than all Canadians. The Indian way of life does seem to be rough on the ladies!

The difference between the sexes begins to show quite early in life and is very interesting. During the first year of life Indian baby boys die off about three times as fast as all Canadian baby boys and little Indian girls a little less than three times as fast as all Canadian little girls but between the ages of one to four years, Indian pre-school girls die eight times faster than all Canadian pre-school girls and the boys about seven and a half times as fast as Canadian boys of that age.

During school age up to fourteen years of age, Indian schoolboys die off over three times faster than all

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... revealing the shocking truth

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Canadian schoolboys and the Indian schoolgirls two and three quarters times faster than Canadian schoolgirls but, when they reach their teens, while Indian boys still die more than twice as fast as all Canadian teenage boys, Indian teenage girls are dying five times faster than all Canadian teenage girls. This is rather startling.

Between the ages of twenty or twenty four years Indian young men die off three and a half times as fast as Canadian men of their age generally do but the Indian young women keep on dying five times faster than Canadian young women of the same age. Indian men continue to die about three times faster than men of their own age up to about age thirty four but, after thirty five years of age, Indian men begin to die at just the same rate as all men of their age and, as they get older, they even die less frequently than men of their own age. It is quite different with the women.

At thirty years of age, Indian women die four times faster than all Canadian women of that age. At forty years of age Indian women are dying three times faster than forty years old Canadian women in general and at fifty years of age Indian women are still dying off twice as fast as fifty year old Canadian women. It is not until after the age of sixty years that Indian women begin to die at just the same rate as all Canadian women of their own age. Why should Indian women take so long to reach this level of equality with all women of their age while the men get there at age thirty five?

Most clearly there is something in the Indian way of life that is most unhealthy for women at any age below sixty and it is not so very healthy for the men either before the age of thirty five years.

It would seem that if an Indian can live through the danger of childhood and early life he must be a pretty rugged character, not too easy to kill and likely to live a long time but the dangers of early life are real and great and continue, in the case of the women, until late in life. Those that make it, live longer than most Canadians but only a few ever can. Can any way of life that kills off children and young people in the prime of life in such large numbers and especially women be "healthy?"

Of course, not all Indians are the same. There are some Bands of Indians where the babies and young people do not die any faster than any other Canadians. You might think these would be Indians living near big towns and all the "benefits of civilization" but this is by no means always true.

It is true that, as a general rule, things appear to be rather worse on



These children radiate all the signs of robust good health,
but are they typical of the Indian children in Canada?

—NFB Photo

the big reserves far away from anywhere else but one Band of Indians living near one town in Ontario has fewer babies born alive than any other group of Indians in Canada, many many more born dead and a very large number of those born alive die before they are one year old.

This makes a doctor think of things like venereal disease and alcohol which cause this sort of thing. Bad health reports come from Saskatchewan, Northern Alberta, Western Ontario and some parts of British Columbia and Manitoba. Much better reports come from Southern Alberta, some British Columbia Indians and some Indians in Ontario and Quebec.

When all the reports are added together, however, what we get is a picture of what is happening amongst all Indians in Canada as a whole and this can be compared with what is happening amongst all Canadians, including Indians and Eskimos, in all Canada.

Comparing things like this show where and how Indians are different from other Canadians and by how much. The next step is to find out why there is a difference. The biggest questions now are why do so many Indians die of pneumonia and why are so many Indians killed in accidents? Can the Indians themselves say why?

Let us study the subject further next month.

Priest Compiles Dictionary

Father Lucien Schneider, OMI, at Fort Chimo, Quebec, has been working in the Arctic mission fields for 26 years, and is compiling the first French-Eskimo dictionary.

He has been working on the dictionary for 18 years and has compiled a 400-page, 20,000 word volume which is not yet quite ready for the printers.

His work is contained in a number of volumes, each hand written in the cuneiform or wedge-shaped hieroglyphics of the natives of the Ungava district. The work represents some 25,000 hours of work.

There are English-Eskimo dictionaries but this is the first for the French-speaking. With the influx of French-speaking construction and mining groups into the Quebec Arctic area, the dictionary should be of considerable value to them and to physicians, traders, government officials and missionaries who live and work among the Eskimos.

Father Schneider is a native of France and has been an Oblate of Mary Immaculate missionary in the Arctic since 1939. He now is stationed at Fort Chimo, where he assists Father Robert Lechat, OMI, pastor at the missionary outpost.

U.S. College Reviews

A Century Of Indians

Dartmouth College, originally founded for the education of Indians, has managed to enroll only 28 Indians during the past hundred years, and of these only nine were graduated. But the interesting point to note is the high calibre of those men who attended Dartmouth and the mark they made on the world, in later years.

One life the college has followed with pride is that of Ohiyesa of Charles A. Eastman, a Sioux, who was graduated with the class of 1887.

Beginning life in a buffalo-hide tipi in Minnesota, he went on to acquire, in addition to his Dartmouth B.A., the degrees of Doctor of Medicine from Boston University and Bachelor of Laws from Columbia.

When Ohiyesa — "The Unconquered" — was four, his tribe was decimated in the Minnesota Massacre of 1862, and the survivors driven off into Canada, among them most of the child's family. An uncle, Mysterious Medicine, reared the orphan in all the lore and Spartan self-discipline for which the tribe was renowned. The boy learned to deny himself food, water and sleep for long periods, maneuver the trackless forests by night, obtain food from unlikely sources, and defend himself from four-legged marauders as well as two-legged ones.

He came to Dartmouth as an unknown freshman athlete of 25 and startled the College by winning the two-mile run against the best track man, a senior. Ohiyesa's powerful and unorthodox style belonged more to the forest than the cinder path.

When Eastman was 33, he took the post of physician at Pine Ridge Agency, S.D., for a salary of \$1200 a year and arrived there with his bride, Elaine Goodale. Aged 28, white, a New England poetess, she spoke fluent Sioux and taught in Indian schools.

Ohiyesa could not always live up to the meaning of his name. In a bitter controversy, Captain J. L. Brown, Acting Indian Agent at Pine Ridge, charged Dr. Eastman with insubordination and attempts to undermine Brown's authority with the Indians. The physician countered by accusing the agent of tyranny, lack of co-operation, and incompetence. John W. Noble, Secretary of the Interior, after examining the evidence, upheld Brown and declared that for the good of the Service Eastman should be suspended from Pine Ridge. If he could not be assigned to another place within 15 days, he must resign or be fired. He resigned.

The setback was temporary. Dr. Eastman enjoyed a long and distinguished career in this country and in Europe as scholar, lecturer,

and author of several books on Indian life and history.

A major accomplishment was the revision of land laws to protect Indians in the transmission of their property. At the request of President Theodore Roosevelt, he gave to some 30,000 Indians surnames in English which retained the meaning of their original names. Thus, Bob-Tailed Coyote became Robert Taylor Wolf. A sightless Indian called Can't See With His Eyes became John Blind. Tatayonakewastewin, She Who Has a Beautiful Home, became Good-

A CENTURY OF DARTMOUTH COLLEGE INDIANS, 1865-1965

1. Edward Pierce 1866. Versailles, N.Y.
2. *Robert Hawthorn '74. Blackfeet.
3. Albert Carney '75. Choctaw.
4. *Charles A. Eastman '87. Sioux.
5. Harvey W. C. Shelton '87. Cherokee.
6. Harry L. Hamilton '04. Indian Reservation, Maine.
7. Horace A. Nelson '04. Penobscot.
8. Alvis Kusic '09. Tuscarora.
9. John Tortes Meyers '09. Mission.
10. Victor Johnson '10. Oysterville, Wash.
11. John H. Pierce '10. Versailles, N.Y.
12. *David H. Markham '15. Cherokee.
13. John S. Martinez '17. Monte Vista, Calif.
14. Bertram Bluesky '18. Silver Creek, N.Y.
15. Simon R. Walkingstick '18. Indian Territory, Oklahoma.
16. Francis P. Frazier '20. Sioux.
17. *Frell M. Owl '27. Cherokee.
18. *Benedict E. Hardman '31. Sioux.
19. *Roland B. Sundown '32. Iroquois.
20. Louis A. Poitras '33. Cheyenne River Agency, S.D.
21. John E. Snyder '36. Seneca.
22. *Everett E. White '37. Mohawk.
23. Alexander A. Sapiel '38. Penobscot.
24. John F. Imo '40. Seneca.
25. *Henry G. Perley '43. (Name changed from Henry P. Eagle.) Maliseet.
26. Rudolph T. Lorraine '46. Mohawk.
27. *William J. Cook '49. Mohawk.
28. Rev. Joseph H. Jacobs, S.J., '50. St. Francis, Caughnawaga Reservation, Quebec.

* Indicates graduates.

house. When the Indian name was not too long, Dr. Eastman retained it, e.g. Matoska meaning White Bear.

When the Class of 1887 held its reunions in Hanover, Dr. Eastman discarded conventional dress and led processions in full Indian regalia. During Lord Dartmouth's visit to Hanover in 1904, he played the role of Samson Occom in a tableau.

Eastman would have considered his death at the age of 80 as premature. He was quoted in an English newspaper as saying that Sioux Indians die at an average age of 90 and that some live to be 125. At 70

he considered himself in top physical shape. He ascribed Sioux longevity to traditional habits inculcated by teachers from the accumulated wisdom of centuries. Dr. Eastman's grandmother used to roll him in snow, lay him on ice, and plunge him in hot oil to harden him to a life where physical endurance in climatic extremes is part of an essential code.

One of the Indians accepted by the college played an important role in Maine history. Born on the Penobscot Reservation, Horace A. Nelson returned home after his freshman year to manufacture canoes and serve as governor of his tribe.

By 1959, the Reservation numbered only 551 persons who retained many of their customs. But they lived in houses like their white neighbors. Governor Nelson's administration saw civilization encroach steadily on tribal simplicity.

Paths became sidewalks, and trails turned into roads. Indian health improved with the decontamination of wells, and a sewage system was built under white supervision. Eventually the Reservation boasted a park and recreation area, historical markers, and a birchbark village for the titillation of white tourists.

Dartmouth's greatest Indian athlete is John Tortes '09, a sensation in big-league baseball where he was known as Chief Meyers.

Tortes was always grateful to Dartmouth for paving his way to the big leagues during the era of Babe Ruth and Casey Stengel. He has the peculiar distinction of playing in three world series for the New York Giants and one for the Brooklyn Dodgers. In 1917 he was named to the Grand National All-American Baseball Team, covering 47 years, from 1871 when professional baseball started.

Victor Johnson, a full-blooded Indian from the State of Washington, devoted his career of 30-odd years to education.

Interrupted by a five-year break as a superintendent in Hawaii, he spent his professional life in the Indian Service as Supervisor of Indian Education for the Pacific Northwest.

Teacher, farmer and rancher, David Hogan Markham '15, a Cherokee, took post-graduate work at the University of Chicago and at the University of Arizona.

In 1947 he was appointed Director of Conservation and Reforestation for the Republic of El Salvador for two years in an American attempt to improve the standard of living among Central and South American countries. After 1954 he occupied

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Dr. Jeness Honored At U. of S.

Dr. Diamond Jenness, eminent anthropologist from Wakefield, Quebec, was awarded an honorary doctor of laws degree at the University of Saskatchewan's annual convocation at Saskatoon last November.

As an anthropologist, Dr. Jenness has investigated many Indian tribes in Canada from coast to coast and has published several scientific reports on them through the National Museum of Canada. Born in Wellington, New Zealand, and educated in New Zealand and England, Dr. Jenness led an anthropology expedition to New Guinea for Oxford University in 1911-12. In 1913, as an ethnologist, he participated in the Cana-

dian Arctic Expedition headed by Vilhjalmur Stefansson.

He joined the National Museum of Canada as an ethnologist in 1919 and seven years later became chief of its Anthropological Section. A Fellow of the Royal Society of Canada, he was an official delegate for Canada to the Fourth Pacific Science Congress in Java in 1929 and chairman of the Anthropology Section of the Fifth Pacific Science Congress in Vancouver, in 1933.

His publications include "The Copper Eskimos," "The People of the Twilight," "The Indians of Canada," and "Dawn in Arctic Alaska." Dr. Jenness has been the recipient of honorary degrees in New Zealand



DR. JENESS

and Canada and in 1962 was awarded the Massey Gold Medal of the Royal Canadian Geographical Society.

A Century Of College Indians

—Continued from Page 14

himself with pipe-line companies in Kansas, Missouri, Oklahoma, and Texas, and settled claims concerning damages and rights-of-way.

The Reverend F. Philip Frazier combined the best tradition of the Sioux and Dartmouth College. He had a long Christian tradition. His grandfather, the first ordained minister among the Sioux, served for more than 30 years. The son, also a minister, served 35 years, and the grandson, yet another 40.

His guiding purpose was to help his people utilize their resources, particularly land. The state with its omnipresent and omnipotent control over a segregated people had carried on spurious missionary work by giving them shoddy goods and debilitating financial handouts. Dr. Frazier believed that they could become independent by adopting a responsible Christianity. The immediate needs were scholarships for high schools and junior colleges as stepping stones to the universities. Once educated to dignity and self-respect, they could then compete in a white man's world.

A most distinguished Cherokee student was Frell MacDonald Owl. As Superintendent of the Red Lake Reservation in Minnesota, he and a staff of 50 guided 3,000 Chippewas, administered 500,000 acres of land, a sawmill, a commercial fishery producing 1,500,000 pounds per year, and an annual fair exhibiting tribal arts and crafts. Later, on another reservation of 585,000 acres at Fort Hall, Idaho, he administered tribal law for 2600 Shoshones and Bannocks, neither of whose language was familiar to him. He supervised a phosphate mine worth \$50,000 a

year, 7,000 head of cattle, 47,000 acres under irrigation, the education of 650 illiterates, and the disposition of buffalo and elk carcasses when herds in the national parks were reduced.

Lawyer, businessman, and educator, he ceaselessly advised his people in all the complex problems of their assimilation into the white man's culture.

Departing from the predominantly public service interest of his predecessors, Benedict E. Hardman went to work for the American Broadcasting System, and later for the Columbia Broadcasting System he wrote his own news analyses and broadcasts.

Roland B. Sundown, known as Rolando or Sunny, used to appear at football games in full Indian dress. After graduation he attended six universities for graduate work, taught in a number of schools, served as an Army private, was an accountant for an oil company, and clerked at an Army airfield, then re-entered graduate school for his Master's degree, specializing in American Indian literature.

Son of the Chief of the Mohawk Tribe on the St. Regis Reservation, New York, Everett E. White spent some time in Greece administering economic aid on behalf of the U.S. Government. Later he served with the Indian Affairs Division of the U.S. Department of the Interior and worked on Indian problems in New Mexico. He is at present a program analyst in the Public Health Service in Washington.

A second Maine Indian, the son of Chief Henry Red Eagle, a guide and woodsman, is Henry Perley Eagle '43, who has changed his name to Henry Gabriel Perley.

He attended graduate school at Boston University, the University of Maine, and the University of Cincinnati. Before going into business, he was instructor in English at Worcester Polytechnic Institute and chairman of the Department of English at the Fairfield High School in Maine.

The last Indian to attend Dartmouth and one of the most colorful was Chief Flying Cloud, whose Anglicized name was William John Cook, or 'Bill' for short.

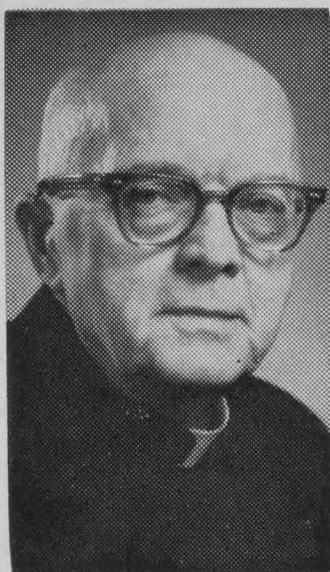
Flying a Hellcat for 40 months as a Marine pilot in the South Pacific and the Philippines, he won the Purple Heart, two Distinguished Flying Crosses, six air medals and three campaign stars.

The war concluded, he resumed his education. A lecturer on Indian culture after graduation, Flying Cloud in one year visited 63 camps from Maine to Pennsylvania and travelled 13,000 miles to instruct some 23,000 campers.

Flying Cloud tried to eradicate the image of his people as only painted and war-whooping savages. In costume he would demonstrate hunting, hawk, eagle, and corn dances and talk about Indian history, law, and legends.

Recalled in 1952 to active service as a Captain in the Marine Corps, Bill Cook was killed at Cherry Point when his twin-engine Tigercat on a night fight crashed and burned.

It is now 20 years since an Indian has been enrolled at Dartmouth College, but 1965 marks the breakthrough. Remembering the purpose of its foundation, Dartmouth this year welcomes three Indian students, William Petzoldt Yellowtail, Jr., Gordon Maracle and Gregory Dale Turgeon, to its roll.



Three archbishops officiated at the consecration of **REV. JAMES P. MULVIHILL, OMI**, as Vicar Apostolic of Whitehorse, Jan. 25, at Sacred Heart cathedral in Whitehorse, Y.T.

Consecrating prelate was Archbishop Sergio Pignedoli, Apostolic Delegate in Canada, assisted by Archbishop Martin M. Johnson of Vancouver and Archbishop Anthony Jordan, OMI, of Edmonton.

The sermon was given by Bishop Fergus O'Grady, OMI, Vicar Apostolic of Prince Rupert, B.C.
(CCC Photo)

Self-Government Major Objective — Battle

The Indian affairs branch would like to see Indian bands operating in much the same way as municipalities, R. F. Battle, director of the federal branch, said last month.

Mr. Battle, speaking to a student conference on Indians at Trinity College in Toronto, said development of self-government among Indians is a major objective.

Self-government was one of five objectives he listed as necessary if "real and lasting results" are to be achieved.

The five objectives:

1. An accelerated education program. Emphasis had to be placed on vocational training, retraining, assistance in job placement, adult education courses, kindergartens, and greater use of provincial schools. About 44 per cent of Indian children now attend provincial schools. High school enrolment had doubled in the last five years.

2. Expanded resource and industrial development. Indian affairs traditionally had concentrated on development of resources like furs, fish, forests and farmland. Needed now was provision for loans and other incentives to foster industrial development or movement of families to areas where full-time employment is available. This would require close co-operation with the Indians.

3. A reserve improvement program, especially in housing. Much greater financial aid was needed to overcome the backlog of housing needs. Sixty per cent of Indian families now live in houses of three

rooms or less, 91 per cent of the houses haven't sewer service or septic tanks, 56 per cent don't have electricity.

4. Development of self-government. The Indian affairs branch now can make grants to help bands establish a civil service.

5. Extension of provincial services to Indians. Some are now available. Where Indians desired, and arrangements could be made with the provinces, additional services would be made available.

"This does not mean that the federal government, in making such arrangements, has any intention of delegating its constitutional responsibilities."

Need Constant Review

Mr. Battle said the five broad objectives he listed will need constant review and critical examination.

A country-wide research program would be completed this fall by two university professors on economic development of reserves, advancement in education, government responsibility at various levels, and development of self-government and band councils.

Another study now being made through the Canadian Welfare Council covers the relationship of Indians and the law.

Such studies would establish guidelines for future policy.

"These are the directions in which we are going," Mr. Battle said. "The next five years will see real progress and achievement in these important fields."

AT TRINITY COLLEGE

Panel Presents Views

Elliot Moses, a member of the Six Nations Indian reserve, says it is a myth that his people are down-trodden and discriminated against.

Tapping his head, Mr. Moses told about 200 persons at Trinity College's conference on the Canadian Indian: "If there's any discrimination it's all up here."

Mr. Moses, who lives on the big reserve near Brantford, Ont., said during a panel discussion at the two-day conference that Indians can have the best jobs in the land if they will prove their worth to society.

But Marie Smallface, 21, a third-year university student from Edmonton, disagreed with him about discrimination.

"I'm just as qualified as anyone in Alberta to vote but I'm denied that right," she said.

Miss Smallface, a major in sociology and anthropology at the University of Alberta, added: "The Alberta government passed legislation to take away our voting rights. We had them before and we want them back. We won't go and beg the government for that privilege because it's already ours."

'Could Swing Votes'

"There are 23,000 Indians living in Alberta. We would swing the vote in 11 constituencies in the provincial legislature which has 63 seats. I think that's why the government won't give us the vote."

Fred Kelly, a Kenora Indian who lost his job with the Children's Aid Society in that city after he led 400 Indians on a protest march last November to Kenora city hall, also was a member of the panel.

He said Canada has no Indian problem, only a social problem with two aspects—white and Indian.

"There is nothing wrong with the whites," he said, "except that they're over-fed, over-sexed and over here. It is their apathy that leads to the voice of ignorance."

The third Indian on the five-man panel, law student Howard Staats, said the Indian wants to get away from the image the white man still holds of him. For example, he quoted a Toronto newspaper headline referring to Opposition Leader John Diefenbaker: "Dief on warpath for Liberal scalps."